

A. M. D. G.

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Loyola University

New Rector

Father Zacheus Maher became rector of Loyola university at Del Rey on March 19. Father Joseph Sullivan took Father Maher's place as one of the retreat-masters at El Retiro.

Phoenix

Radio Lectures

Father Joseph A. Vaughan is giving radio lectures from Phoenix, Ariz., every Tuesday at 6 p. m.

The station owner, at first somewhat reluctant to give him the time, now will not let him quit, as he threatened to do recently when his time was changed.

Commendatory letters from both Catholics and non-Catholics are flowing in.

Some Protestant ministers have been aroused to vicious attacks from the pulpit and on the air. Father Vaughan never answers. Recently the minister at the local Spiritualist church attacked him and the Catholic Church for nearly an hour. Immediately after the services, the vestrymen of that church went into session until 1 a. m. and then sent him a letter demanding his immediate resignation, declaring they wanted positive doctrine and not condemnation of others.

Open Forum

Father Joseph Vaughan has recently launched an open forum for public discussion of Catholic doc-

trine, to be held in the presence of Catholics and Protestants, under the auspices of the Knights of Columbus, either on Sunday afternoons or some evenings. A committee is now working out the details.

Bishop Daniel Gercke of Tucson thoroughly approved this project and offered to come some day and preside.

Los Gatos

Soviet Sacrilege

In reparation for the sacrilegious activities in Soviet Russia there was an all-day adoration of the Blessed Sacrament at the novitiate in Los Gatos on the feast of St. Joseph.

Bro. Perrotin

Brother Francis Perrotin received felicitations by radio from China on the occasion of his golden jubilee, March. 11.

Hollywood

Loyola Oratorical Contest

The school elimination contest of Loyola high school students entered in the national oratorical contest was held in the auditorium of Immaculate Heart college, Hollywood, at 2 p. m. March 18.

In the Blessed Sacrament parish auditorium will be held the Loyola high school annual elocution contest at 8 p. m. April 1.

Fr. Patrick O'Reilly

Father Patrick O'Reilly gave a retreat to the Notre Dame novices at

Belmont, Calif., closing March 8.

He preached on Jesuit Missions at the seven Sunday masses in Blessed Sacrament church, Hollywood, March 9. He had 1,000 sample copies of "Jesuit Missions" and as many envelopes distributed on this occasion. At the seven masses about 6,000 people heard the appeal for their interest in our Jesuit missions.

He began a retreat March 11 to the seventh, eight and ninth grade children of the Blessed Sacrament parish. During that week he addressed the Catholic Daughters of America and the Catholic Women's club in Los Angeles on Jesuit missions. On Sunday, March 16, he spoke on that subject at all the masses in Holy Spirit church.

Father Edward Whelan invited him to speak in St. Ignatius church, San Francisco, March 23.

Hillyard: St. Patrick's

"Shannons of Broadway"

Hillyard sodalists under the direction of Father Daniel Meagher, St. Michael's theodicy professor, presented "The Shannons of Broadway" before a large audience in St. Patrick's parish auditorium March 3. The acting was extraordinarily well done.

Lenten Services

Lenten services at St. Patrick's, Hillyard, are being conducted on Wednesday evenings by Father John Prange; on Sunday evenings by Father William Donnelly.

"Padre of the Rains"

An appreciative but amusingly inaccurate article about the "Padre of the Rains" appeared in Time, The Weekly Newsmagazine, March 17. Here are a few excerpts:

"The priests at California's Santa Clara Mission took care to be quiet last week as they strolled their ancient corridors. Talking amid the palm and olive trees in the garden their voices were guarded and low. For in one of the mission chambers a venerable, white-haired invalid, with wrinkled, bespectacled eyes and a broad, benignant face, lay on what seemed likely to be his death bed. He was Father Jerome Sixtus Ricard, "The Padre of the Rains," and it seemed that his 80 years could not much longer resist the attacks of an

ailing heart." (Whatever corridors Santa Clara has belong to the University, not to the mission, and neither they nor the mission are ancient. At this distance we would not hazard a guess as to the "guarded and low" voices in the garden. Father Ricard was not "in one of the mission chambers"; for several weeks he has been miles away in O'Connor sanitarium, San Jose.) Time continues:

"Dear is the name of Jerome Sixtus Ricard to California Catholics, especially dear to his students in astronomy and meteorology in the University of Santa Clara. Famed is his name among U. S. astronomers. For he whom they were once inclined to describe as a "mad priest" is now ranked with astronomy's important names . . .

"In 1907, more than a quarter of a century after he had begun, he elucidated a sun-spot theory, modestly crediting its discovery to the 17th century heretic (sic) Galileo Galilei . . .

"World-wide astronomers scoffed. But Father Ricard had compared 4,000 weather maps with 3,000 sun-spot observations, was not to be abashed. Blandly he replied to those who called him an ecclesiastical eccentric, by calling such an eminent astronomer as Herbert Hall Turner of Oxford a "wild theorist" . . .

"The California Knights of Columbus raised \$500,000 to build him a new observatory." (They raised about \$50,000.)

Fr. De Rop

The February Province News (p. 99) contained several inaccurate statements in the account of the Santa Barbara court house inscription controversy, settled by Father De Rop. The following is the correct account in Father De Rop's own words:

Mr. Batchelder of Santa Barbara is responsible for the inscription; it seems that he and Mrs. Batchelder put it in Spanish from the original Latin of Varo (I believe). Here is the inscription as it stands in capitals on the court house:

"DIOS NOS DIO LOS CAMPOS EL ARTE HUMANA EDIFICE CIUDADES."

A Spanish doctor from Los An-

geles saw it and said that "el arte humana" was wrong; a Spanish dentist of Santa Barbara said it was right; a Spanish doctor of the same city said it was wrong. The professor of Spanish at Berkeley was appealed to and said it was too fine a point for him to settle, that he would study it up and inform later; the Franciscan Fathers at Santa Barbara said it was right, but gave no reason. Mr. Batchelder was going to ask the Spanish Academy, Madrid, what its opinion was concerning that "el arte humana."

Mr. Batchelder met me and put the trouble before me on the occasion of my giving a Spanish triduum in Santa Barbara in December, and said that the supervisors wanted to know absolutely if the inscription is correct or otherwise.

I answered him by letter, saying:

1. That there were two mistakes in the inscription: *dio* should be *dio'*; and *edificio* should be *edificio'*.

2. That *arte humana* was correct, for *arte* being feminine, the adjective had to be also feminine; that *el* in the present case was correct because when a feminine noun of two syllables, singular in number, commencing with accented *a* or *ha*, requires the article, then according to grammar *la* is not used, but for the sake of euphony the masculine article *el* is substituted.

3. There are certain nouns in Spanish that are both masculine and feminine, v.g. *el mar*, *la mar*; *el arte*, (*la*) *el arte*.

Hence had the inscription been "El arte humano" it would have been correct, but from examples I find *arte* seems to be used almost universally as a feminine noun in Spanish.

In due time Mr. Batchelder thanked me for my solution and said he hoped the supervisors would also thank me—which they have not done.

From a clipping of a Santa Barbara paper I gather the following: "One single word in a Spanish inscription on the court house has created a tempest in a teapot among the linguists of the city and state, and yesterday from a letter read to the board of supervisors, the question was settled once and for all. "El arte humana"! What, asked the doubters: A masculine article with a feminine noun? Yes, replied

Batchelder . . . And in order to settle the argument, Batchelder wrote to Rev. Fr. Joseph C. De Rop of Loyola High School, L. A. His explanation, which is supposed to answer the doubters, is as follows: . . . (same as given above). In addition Prof. T. Hill of the University of California, who recently spent the day here admiring the court house, confirmed the use of the word, according to Batchelder."

Obituary

BRO. ADAM BARTZ

Brother Adam Bartz, after suffering a stroke of paralysis on his entire left side, died at O'Connor sanitarium, San Jose, February 25, in the seventy-second year of his age and his forty-third in the Society.

He was born September 29, 1858, in Germany. He entered the Turin province for the Rocky Mountain mission January 23, 1888, and made his novitiate in the German province at Blyenbeck bij Gennep, Limburg, Holland.

With Pioneer Jesuits

He came to Gonzaga in 1889 during the rectorship of Father Mackia, and during the following years he served under many of the famous pioneer Jesuits of the Northwest.

In 1890 he was sent as cook to the DeSmet novitiate, where Father Aloysius Folchi was then superior and Mr. Francis Dillon was teaching in the Indian school. The following year he went to Holy Family mission, which was then in charge of Father Philibert Turnell, veteran missionary of the Northwest and Alaska, now at Fairbanks.

From 1893 to 1898 Brother Bartz was cook at St. Peter's mission among the Blackfeet. His superiors there were Father James Rebmman, first rector of Gonzaga, and later Father Joseph Bandini. The next two years he was cook at DeSmet under Father Joseph Caruana.

He was at St. Alphonsus church, Pendleton, Oregon, from 1900 to 1903, while Fathers Joseph Cataldo, Joseph Chianale and Thomas Neate were superiors there.

The following year he was at Juneau in southern Alaska with Fathers John Rene and Joseph Cardon. From 1905 to 1909 he was stationed at St. Stanislaus church, Lewiston, Idaho, at first under Father Hubert

Post, now superior of the Seward peninsula, and later under Father Lawrence Palladino, author of "Indian and White in the Northwest."

Brother Bartz went to California in 1909 and was stationed at St. Mary's church, San Jose, first under Father Joseph Mueller and then under Father William Melchers. He remained there until 1916 and then for four years was assistant infirmarian at Los Gatos.

From 1918 to 1923 he was cook at St. Jude's, Havre, Mont. After that he went to St. Ignatius church, Portland, Ore. In 1924 he was gardener at Los Gatos; the following year, assistant refectorian at Mt. St. Michael's.

In 1926 his asthma became so acute that he was sent to College Park, San Jose, to recuperate. Since 1927 he has been in the infirmary at Santa Clara university.

Father James Rebmann, who was his superior for three years at old St. Peter's mission, says: "Brother Bartz was always a very hard-working Brother. At St. Peter's he always showed the greatest kindness in caring for Brother Francis de Kock, who was old and infirm. His obedience was perfect. He never showed any hesitancy or reluctance about carrying out his superior's desires exactly."

R. I. P.

St. Michael's Alumni

NEW ORLEANS PROVINCE

Fr. Gabriel Barras, fourth-year theologian, Woodstock.

Mr. Leo Garvey, first-year theologian; Mr. Francis Maher, second-year theologian, St. Louis.

Messrs. Harold Gaudin and Patrick Tallon, third-year theologians, Weston.

Fr. William Harty, teaching and preaching at Tampa, Florida.

Fr. Francis Janssen, teaching at Loyola, New Orleans.

Mr. Thomas Maher, second-year theologian, Enghien, Belgium.

Fr. Richard Needham, teaching at Springhill, Mobile.

Frs. George St. Paul and Alphonsus Shelby, tertians at Cleveland.

Fr. Andrew Smith, studying for doctorate in English literature at the Catholic university, Washington, D. C.

MARYLAND-NEW YORK

Fr. James A. Walsh, tertian at Poughkeepsie.

Messrs. Walter Hyland and John Delaney, teaching at the Ateneo, Manila, P. I.

Mr. Edward A. Ryan, second-year theologian, Louvain, Belgium.

Messrs. William Fasy and Joseph Phelan, second-year theologians, Woodstock.

NEW ENGLAND PROVINCE

Mr. John Cadigan, first-year theologian; Messrs. John Collins, William Duffy, Patrick Foley, Lawrence Foran, Daniel O'Connor, Lemuel Vaughan, second-year theologians, Weston.

UPPER CANADA

Messrs. Michael MacNeil and Thomas Walsh, first-year theologians, Immaculate Conception, Montreal.

Mr. W. McTague, third-year theologian, Woodstock.

Mr. James J. McGarry, prefect; Mr. Joseph Barker, prefect, studying Ojibway language, Spanish Industrial school, Spanish, Ontario.

Mr. Anthony Deslauriers, teaching first high, Loyola, Montreal.

MISSOURI-CHICAGO

Class of 1918

Fr. Stephen Boyle (Mo.), teaching in high school, Marquette university, Milwaukee.

Fr. Augustine Ellard (Mo.), teaching in St. Louis university.

Class of 1919

Fr. Frank Brown (Chi.), teaching in high school, John Carroll university, Cleveland.

Fr. Charles Doyle (Chi.), on America staff, New York.

Fr. Gerald Ellard (Mo.), studying for doctorate at university of Munich, Germany.

Fr. John Henry (Chi.), teaching in high school, Rockhurst college, Kansas City, Mo.

Fr. Louis Keenoy (Mo.), teaching chemistry and mathematics in high school, St. Mary's, Kansas.

Fr. Walter Marquard (Chi.), Patma mission, India.

Fr. Leo McCarthy (Mo.), minister St. Mary's, Kansas.

Fr. Bernard McMahon (Mo.), teaching philosophy and Greek in seminary, Mundelein, Ill.

Fr. Charles Robinson (Mo.), teach-

ing philosophy in college, St. Louis university.

Fr. Charles Schrader (Chi.), teaching in Loyola university, Chicago.

Fr. Audomarus Sullivan (Mo.), prefect of studies and discipline at Campion, Prairie du Chien.

Fr. Francis Vaughan (Chi.), teaching in Loyola high school, Chicago.

Fr. Joseph Walsh (Chi.), teaching in juniorate, Milford, Ohio.

Class of 1920

Fr. Martin Carrabine (Chi.), tertian at Cleveland.

Fr. Raymond Conway (Mo.), Patna mission, India.

Fr. Frederick Miller (Chi.), tertian at Cleveland.

Fr. Francis Stoy (Mo.), Patna mission, India. He was the first American to be ordained in Patna mission.

Class of 1921

Fr. Edward Carrigan (Chi.), tertian at Cleveland.

Fr. George Dertinger (Chi.), Patna mission, India.

Fr. Louis F. Doyle (Mo.), tertian at Cleveland.

Fr. Julian Maltbe (Chi.), teaching in juniorate, Milford, Ohio.

Fr. William Markoe (Mo.), pastor of St. Elizabeth's church for negroes, St. Louis.

Fr. Martin Schiltz (Mo.), procurator, St. Francis mission, S. D.

Fr. Ignatius Whitehead (Chi.), teaching in high school, St. John's college, Toledo.

Class of 1922

Frs. Matt Connell (Mo.), Alfred Gallagher, Joseph Gillespie, William Hagedorn, Henry Suelzer, James J. Walsh (Chi.), tertians at Cleveland.

Fr. Aloysius Heeg (Chi.), teaching in juniorate, Florissant.

Fr. Jerome Jacobsen (Chi.), teaching in John Carroll university, Cleveland.

Fr. J. Don. Keegan (Mo.), teaching philosophy, St. Mary's Kansas.

Fr. Joseph Luther (Chi.), teaching in St. Ignatius high, Chicago.

Fr. George McDonald (Mo.), teaching in St. Louis university high school.

Fr. Albert Sammon (Chi.), teaching in high school, St. Xavier's, Cincinnati.

Fr. Desmond Schmal (Chi.), teaching philosophy in scholasticate, Milford, Ohio.

Fr. Seth Walker (Chi.), teaching in high school, St. John's, Toledo, Ohio.

Fr. Joseph Zuercher (Mo.), prefect of discipline, St. Mary's, Kansas.

Rebels March on Nanking

Our Fathers at Ricci college were in great danger the second week in December when 30,000 rebels were threatening Nanking, the railways were reported cut and wire connections severed, and communist agitators were active within the city.

The first intimation our Fathers received of the city's danger from the rebels was on Sunday, December 8, when one of the "foreign" Catholics who had come to the college chapel for mass told Father Moore that "thy did not know whether to come out or not, because of the danger."

Few Defenders in Nanking

Much excitement was visible on the faces of the day students when they came to school the following morning. Some of the wealthier boys did not come at all; their par-

ents had sent them outside the city. Rebel forces were actually marching from Feng-pu, 40 miles away to meet the nationalist defenders of Nanking. Only a small body of men was garrisoned in Nanking; the really dependable forces had not yet arrived from the southern battlefield. The railway to the north and south was reported cut by the rebels. Wire communications were severed with Shanghai.

Mutiny Augments Rebels

That evening, December 9, in Pukow, a large commercial town across the river, the troops mutinied and were soon augmented by other rebels. They were waiting with a force of 30,000 men to cross the Yang-tse into Nanking. Communists were taking advantage of the

situation and rebellion was rife even within the city walls.

Ricci Students Flee

More than 50 Ricci students fled to safer environment. Twenty-five of them when seeking to escape found that the Nanking ticket agent was forbidden to sell tickets to Shanghai that day, so they went down the river by boat.

Ricci in Danger

The communist element is found in all large Chinese cities, especially in university towns. Students are usually their dupes, and fired with hatred for foreigners, they would likely seek out other "nationals" within the city. Ricci college is centrally located, and since it was used as soldiers' quarters for more than a year and a half, it is well known.

Owing to Ricci's perilous situation, the four Chinese teachers who reside at the college took up their lodgings outside. They came each day to the classes, for Father Roberfroid did not allow the college to shut down, although on some days only three or four boys appeared in each class.

U. S. Consul Sends Warning

The American consul, W. A. Adams, sent our Fathers a message by the Rev. Craighill Brown, the Episcopal minister, informing them that at the first appearance of real danger they might seek safety at the home of the Rev. Mr. Thompson at the Protestant university compound. Mr. Brown gave them directions how to reach the university without being perceived in their flight. He offered to call for them if he had time, should he judge the situation perilous.

Gunboat Protection

Our Fathers were invited to F. C. Jordan's of the British-American Tobacco company, whose residence is on Socony hill, protected by the foreign gunboats out in the river. British and Japanese gunboats had already arrived; our U. S. gunboats were "late as usual." It was on Socony hill that the foreigners were protected during the attack on Nanking in March 1927.

Preparing for Flight

Although our Fathers preferred not to leave Ricci unless necessity

obliged them, they moved their baggage, however, to Mr. Jordan's. Father Moore hired two quaint, one-horse, open carriages to carry their two big trunks and heavy valises to Socony hill, a distance of more than three miles. Following Mr. Brown's advice, he took along a double blanket for each of the Fathers for a possible emergency flight from Socony hill.

Buying Off the Rebels

On Wednesday, December 11, the report spread that the president and the head of finances had fled, some said by airplane to Shanghai, some said to Japan. Later events, however, gave weight to the rumor that they were "bearing gifts to one of the rebel generals, buying him off for a million dollars."

Whether this was true or not, the troubles soon ended, our Fathers brought their baggage back to Ricci, the terrified students resumed their celestial calm, more than half of those who had fled were back in class the week before Christmas, and all the foreign Catholics were at the college for the Christmas midnight mass.

RICCI STUDENTS MUTINY

Student Communists

Large, black Chinese characters marred the Ricci monument in the campus as well as the outside walls of the largest classroom one morning at the end of November. The writing was evidently the work of communist students within the college, 90 per cent of whom are pagans. "Expulsion of foreigners, confiscation of the school property, emancipation from imperialism," etc., were all embodied in the Chinese lettering. Unhappily most of the students read it all before the servants could deface it.

The three guilty students were soon found out and left the school of their own accord, telling others, however, that they were going to enlist other communists to do harm to the college.

Open Revolt

A student rebellion took place at Ricci college during the week of January 12, just before the close of the first semester. Father Lennon was absent in Shanghai giving a retreat, and Fathers Roberfroid and Moore were the only Jesuits at Ricci.

Chief Mutineer

The uprising seems to have been fomented by Ricci's leading secular teacher, a former seminarian at Zikawei, who acted like a very important figure at Ricci, had "Sub-Director" printed on his card without any authorization, permitted students to enter his class as late as they chose, without demanding a note from the director, fraternized with all the students and permitted them to come to his private room as if it were their recreation hall. He seemed never to acknowledge that Father Roberfroid was above him.

The Trouble Begins

On the morning of January 10 four students failed to rise at the 7:30 bell. When they failed to appear for the examinations at 8:30, Father Roberfroid sent a servant to ring the bell again outside the private rooms. During the short recess at 9:30 Father went to the rooms of the absentees and found them still in bed. Three of them, quite ashamed of themselves, began to crawl out, but one pretended he was fast asleep. Father Roberfroid shook him until he opened his eyes.

Half an hour later the four students marched into the room where Father Roberfroid was teaching, disrespectfully asked for an "admittatur," were refused the note to their teacher, the above-mentioned self-styled "Sub-Director" of Ricci. At 11 a. m. they went as usual to the open-house conclave in their teacher's private room.

Director Calumniated

Before long the calumny was spread about that Father Roberfroid had struck Yu-Kia-sin, (the heavy sleeper whom no bell nor shouts could arouse from his beauty nap), and that it was a cowardly act, since the poor boy was defenseless, rolled up in his comforter.

A Stage Fall

An older student, a boarder, who came for an "admittatur" after 10 a. m., argued in a very loud voice that a note had been given to other students, WHY NOT TO HIM.

Father Roberfroid quietly replied that the other students were day scholars who had come a long distance.

"You are unjust," shouted the young man in a voice that could be

heard to the end of the building.

"Please do not shout in my room," said Father Roberfroid, "Go outside." As he continued his shouting, Father gently urged him toward the door. As Father put his hand on his shoulder and pressed him toward the exit, the student threw a stage fall, pretending he was thrown down by Father's violence. He moaned there at the open door. Happily the Chinese porter was in Father's room at the time, a good witness of all that took place.

No One Came to Class

Two days later, Sunday, January 12, the students spread the report that Ricci was closed, but would reopen in February after the holidays as an English school. Monday morning the bells were rung as usual. No one came to class. In fact few were in sight.

At Father Moore's suggestion, Father Roberfroid called a meeting of the lay teachers and told them that the report of the closing of Ricci was false. The would-be "Sub-Director" asked him rather roughly, "Why did you strike Yu-Kia-sin?"

Father Roberfroid replied very sweetly, "Mr. C., why do you believe the false reports from the students?"

"Well, you believe the servants; you won't believe us."

Father said no more, but gave orders to ring the bell again. The teachers went to their classes, but no one came.

Insurgent Mass Meeting

Father Moore was walking up and down on the porch near Father Roberfroid's room when a servant told him, "The students are holding a mass meeting in the big room." This was against a strict prohibition; many schools in China forbid student mass meetings held without authorization.

At Father Roberfroid's request, Father Moore undertook to break up the meeting. With notebook in hand, pretending to be studying Chinese, he strolled toward the big room. Many students standing at the open double doors saw him coming and looked around, but the speaker in the room continued his harrangue until Father Moore arrived on the porch. Thitherto Father Moore, knowing little of the language, had used the universal "Esperanto" of kindly smiles, bows

and greetings on meeting the students. They saw him now minus the smiles as he seriously walked into the assembly. Although three agitators were standing in the center facing the other students, there was perfect silence as he entered. The three leaders and a few others "looked daggers" at him, but no weapons were visible.

Looking well at the leaders, "Father Moore made a "tinkling" gesture and said, "Boys, the bell has rung for class."

There was a slight movement, but the leaders extended their arms like traffic cops.

Making a gesture Father Moore said "Shang ko" (Go to class). Those on the porch started away, but the agitators called at them.

Fr. Moore's Potent Gesture

Father Moore then turned to the crowd and said in English, "Boys, go to class. If you don't go now, not one of you will be taken back after the holidays." As he said this he made a sustained gesture with the index finger, which, he afterwards learned, is the greatest signal of power that can be given in China. They understood either his plain English or his potent gesture, and all went to their classes. The three leaders were all members of the "Sub-Director's" class. Father Moore continued his sentinel duty all day, "studying Chinese" on the porch.

"Sub-Director" Fired

That evening the students held another mass meeting. Father Roberfroid sent a full account of the rebellion by messenger to Father Gilot, Nanking superior, who lives at the church, some distance from Ricci college. Father Gilot forthwith dismissed Ricci's Christian layteacher, the "Sub-Director."

Danger of Violence

As a result, the insurgent students called another mass meeting after the first hour of class Tuesday morning, and forced even the Chinese teachers to attend. Before going to the meeting, Mr. Kin, Ricci's best pagan teacher, loyal to the school, sent a Christian extern to advise Father Roberfroid to seek safety.irate Chinese students during the past few years have often resorted to violence. Only three weeks before at

a Protestant college near Hankow they had demanded the expulsion of all foreign teachers and had locked them up for two days and a cold night in a cold classroom.

Following Father Moore's advice, Father Roberfroid went to Father Gilot's church for the day, returning about 4 p. m.

That evening the three leaders called on Father Gilot, but were refused an audience. The next morning they called again to protest the dismissal of their favorite teacher; they were told it was none of their business.

Mutineers Lose Power

To save their faces they called another mass meeting that evening, which, however, was poorly attended. Realizing they were losing the fight, the leaders became most humble and genteel, and tried their best to get a sign of greeting or the usual smile from Father Moore; he, however, remained stiff and cold as the Ricci monument toward them. They called at Father Roberfroid's room and said, "Director, will you sign a paper promising not in future to strike one of the students and saying you are sorry?"

"How can I be sorry," Father replied, "for something I have never done? I shall continue in the future to be as kind to the Chinese as I have been in the past."

Hesitatingly they all said "Hao, Hao" (all right, all right), and the youngest leader asked, "Why did you send away Mr. C.?" A calm reply assured him it was the business of someone else.

All finished quietly. The three leaders will not again be admitted to Ricci's classes.

Newspaper Calumny

The Chinese daily carried an article urging the government to close Ricci college on three charges: The Ricci teachers are cruel, they do not allow students to hold meetings, they do not teach the Three Principles of Sun Yat-sen. The report of the dormitory incident is graphic: "At this college . . . the foreign director, early on Friday morning (it was after 9:30) breaks in an angry, loud voice into the private sleeping department of four students and with wild gesticulations threatens them if they do not rise. One student, Yu Kia-sin, being sick

(sic), could not escape, and the director struck him violently (sic). Shall we tolerate such a school in the very capital of the Republic?"

Loyal Pagan Replies

The article was followed next day by one from Mr. Kin, pagan teacher at Ricci, who narrated the correct history of the incident and emphasized the importance of discipline in an educational institution.

Northern Alaska Visitation by Airplane

From the Far North word came February 21 that Father Delon, superior of northern Alaska, would set out by airplane March 1 to make his visitation of the missions in the west and northwest section of northern Alaska. This visitation, it was said, would take about two weeks and would cover more territory than could be made by dog team in ten weeks.

Kotzebue

Speaking of Father William Walsh, missionary at Kotzebue above the Arctic circle, the only secular priest in northern Alaska, Father Delon writes: "Father Walsh is a gem, a truly good and zealous priest, very happy in his surroundings and doing very good work. From everywhere and from varied sources the same word reaches me. Everyone praises his successful endeavors and self-sacrifice."

And another veteran missionary writes: "From what I hear from people, Father Walsh is doing great work at Kotzebue. He is fortunate in having the Whites on his side, regardless of creed. If we can manage to get hold of St. Lawrence island and also of Nunivak island we will have the greater part of northern Alaska preempted for the Catholic church, and our successors can do the cultivating and harvesting."

Nulato Fr. Durgan

From northern Alaska we hear: "Father Durgan stood the winter well at Nulato; 60 below and more has not disturbed his peace of soul. Chief diversion: raising Siberian pups. Expects and hopes to win

the Yukon Futurity two years hence.

Fr. Francis Prange

"Father Prange left Nulato for Tanana January 18. He will visit a number of villages en route. It is a tough trip and weather conditions are unfavorable, with the thermometer registering 20 below and downward. He expects to return to Nulato about March 1. Father McElmeel's dog team, said to be the best on the Yukon, will probably bring him through safely. This particular trail, 375 miles, is new to Father Prange, but he can follow the mail sleds. Here's hoping he will not be forced to siwash it (sleep out) as another did on the same trip some years ago due to poor condition of dogs."

Pilgrim Springs

Fr. Baltussen

"Yesterday we had quite a celebration," wrote Father Hubert Post, Pilgrim Springs superior, on February 3. "Father Baltussen took his last vows. The Sister sacristan had adorned the altar with beautiful home-made lilies. Our orphans had prepared the singing and did especially well at the offertory when they sang the 'Suscipe'."

Brothers John Hansen and Peter Wilhalm served the mass.

Among the presents Father Baltussen found on his plate at breakfast was a spiritual bouquet from the mission school children.

One of the orphan girls had decorated a cake with a beautiful covering of white, red and green icing and three yellow letters, "P. C. O." for Poverty, Chastity and Obedience.

"The good Father is well pleased," continues Father Post, "and I am glad to state that it is my conviction that he will do well here, being full of zeal and quite practical. He is doing fine work. Everyone here and all at the Mountain (Arvinak) is pleased with him. I am confident that he will make a great success of his missionary excursions."

Since the required amount of lumber did not arrive, the building at Arvinak could not be completed last fall, so Father Baltussen has been residing at Pilgrim Springs this past winter; from there he makes his missionary excursions to Arvinak and thence to Teller, Wooley, Nome and back to Pilgrim Springs.

Fierce Storms

The winter at Pilgrim Springs has been the stormiest that Father Post has ever seen. The superabundance of snow from the continual storms so filled every valley and draw that the mission's hot creek was backed up and chilled the hot baths. It was the first time such a thing had happened since the mission was opened. It was not till February 7 that the creek opened again and the springs again became hot.

Early in February Father Post was trying to set out for Nome to relieve Father Savage while the latter made his retreat, but travel by dog team and by airplane was still practically impossible owing to the fierce storms.

Fairbanks Fr. Concannon

Father Eline, Fairbanks superior, received a wire on November 7 that Father Concannon was ill at Holy Cross mission on the Yukon and would appreciate some advice from one of the staff surgeons at St. Joseph's hospital, Fairbanks. Dr. Romig advised bringing Father Concannon to Fairbanks by airplane, so that a diagnosis of the case could be made. Father Eline made necessary arrangements with the Alaska Airway Company, but owing to fog conditions at Holy Cross and consequent low ceiling, almost two weeks elapsed before anything could be done. On November 20 Father Concannon wired reporting his condition much improved and asking cancellation of the plane trip.

Catholic Population

The Catholic population of the Fairbanks district (including the town of Fairbanks and a radius of 60 miles) is about 300—all Whites. Some are very good, others not so good, and a goodly number scarcely know what it is all about. Outside Fairbanks and Nenana they are hard to reach, as the creeks are quite inaccessible during a good part of the year. The Fathers, however, do the best they can by sending these scattered ones Catholic literature and visiting them during the short favorable seasons.

At Fairbanks 40 children are in the catechism classes taught by the pastor, two Sisters of Providence and one layteacher. The children are

very regular in attendance and are for the most part well raised and a credit to their parents and teachers.

Tycoon Methods

As a mining center Fairbanks is now somewhat of a derelict. In the days of the prospector and the small operator the town thrived and money was plentiful. All that has been changed by enormous dredges and tycoon methods that wrest millions from the ground but leave none of it there for the merchant and small operator. One dredge employing 12 or 15 men can do more work in one day than 400 men could have done before the dredging era.

Fr. Turnell

Father Turnell, Fairbanks assistant, veteran of four score years (more than 30 of which he has spent in Alaska), is active and one of our outstanding and most zealous missionaries. He looks after the spiritual welfare of the Sisters, attends the Nenana mission and is a much appreciated confessor.

Nenana Mission

At the Nenana mission station a spacious church was built several years ago, but before the last nail was driven the town began to follow in the wake of most frontier mining towns, with a consequent dwindling of population. There are some Catholics still there, but not enough to warrant more than a monthly visit. A catechist holds classes for the children every Sunday. There are 13 Catholic children in Nenana, white and half-breed.

Fairbanks Hospital

St. Joseph's hospital in Fairbanks was erected in 1906; since 1911 it has been conducted by the Sisters of Providence, whose work is greatly appreciated by all. There are eight Sisters, four of them graduate nurses, and three lay graduate nurses on the staff. The hospital has a capacity of 30 beds.

Akulurak

Christmas Open House

At Christmas the Akulurak mission entertained about 150 Eskimos from the surrounding country. It is customary for the mission to hold a sort of open house at Christmas and Easter, to feed and accommodate

all those who come to attend the services. The conditions and customs of the country make this almost a necessity. Eskimos never carry provisions when they travel. They take it as a matter of course that they will be fed and accommodated wherever they stop.

The boys' playroom at Akulurak was crowded with men last Christmas. Brother Keogh and the boys who assisted him had all they could do to cook for the visitors. The school was crowded with women and girls, who were cared for by the Ursuline nuns.

A Devoted Community

There are five Ursulines at Akulurak. One of them, a lay-Sister, is in the seventies; Mother Laurentia, though well advanced in years, is still full of energy. One of the missionaries writes: "They have their hands full with their 75 girls, not counting the work entailed by the cooking and mending and washing and baking for them. They are a brave and devoted community."

Christmas Services

The Christmas midnight mass was only for the school children and the nuns, as the Akulurak church burned down last fall and the school chapel is not large enough to hold both the children and the people.

Early Christmas morning there was a communion mass for the people, followed by a mass of thanksgiving. The Eskimos recited their prayers in common in InnuIt.

At the high mass, celebrated later by Father Willebrand, the sermon was given by Father Sifton in InnuIt. He has a fluent command of the language.

Afterwards at an entertainment held for the children and people, one of the larger boys acted as Santa Claus. Many of the visiting Eskimos were graduates of the mission school.

Fr. Willebrand

During the nuns' retreat last October Father Willebrand acted as teacher in one of the school rooms and found the intellectual ability of the Eskimo children much higher than he had expected.

Since the "freeze-up" he has made several missionary trips by dogsled. On account of his limited knowledge of InnuIt he gives his attention to

villages where there is an unusually large proportion of graduates of the Akulurak school. For the most part they live up to their religion. Since there are no chapels in the villages of that district, the work of instruction is difficult, as the missionary can only remain a short time. Father Willebrand says mass and gives instructions in the natives' cabins.

Nome

Adventuresome Voyage

Father Patrick Savage, Nome missionary, returned early in January from an adventuresome voyage on the S.S. Boxer. Word had reached him that an Eskimo woman at Teller on the Seward peninsula was not expected to live, and as the Boxer was to start that evening for Little Diomed island in the Bering strait and return via Cape Prince of Wales, Tin City and Teller, he took advantage of the opportunity to make the sick call and also to give the Catholic natives on the island a chance they had not had in three years to receive the sacraments.

Pounded by BerGs

As they came between the two Diomed islands a big floe of ice could be seen about a mile away jamming against the northwestern sides. Throughout that night, while the Boxer was anchored behind a hidden reef, large bergs floated past the reef carried along by the wind and the strong current and pounded against the ship with a loud, crunching noise.

The next morning Father Savage went ashore, heard confessions in the village, said mass, distributed communion and baptized a baby and a very old pagan woman. The boat whistle blew before he had time to give an instruction, so he had to hasten back to the ship or be left on the island for the winter.

Dark Hills of Asia

As they continued toward Cape Prince of Wales, Father Savage gazed long at the dark hills of Asia. At Wales he visited the school teacher in his home. He found not one Catholic among the people. In the center of the village was a large Presbyterian church but no preacher; a woman missionary nurse gathers the natives for services.

At Teller new ice delayed the ship

two days, giving Father Savage an opportunity not only to visit the sick but also to work among the people. There he found that the school teacher, a daughter of Erin, had faithfully instructed the children in catechism.

Bucking the Ice Floe

"On our way to Nome from Teller," Father Savage wrote January 10, "the Boxer encountered a large field of ice, and as there was no way around it we had to back off and plunge ahead. An encounter of this kind gives one quite a thrill. I awoke near midnight startled by a heavy, dull thud that sent me over against the wall side of the bunk. I dressed hurriedly and went up on deck where all hands were busily engaged. The night was calm with a full moon, which made it possible to see well for quite a distance. The first officer climbed high on the forward ladder, from where he shouted orders to the man at the wheel.

"The Boxer has not the solid hull usually required in a boat that has to buck the ice, but even at that the captain seemed to be more afraid of the propeller being broken on a piece of ice as the boat backed off to get a good start than of the prow being damaged by the impact.

"For me this was sublimity on a small scale. We got up forward as fast as possible and gripped the rigging to withstand the shock. There was a large crack in the field but the way was blocked by a piece about half a block square. The first several charges the good ship made did not result in many yards of progress, as the narrow space behind us did not permit room to get into proper position for the drive. As the good ship's prow glanced off this huge block, it went plunging up against the main field, and after several more charges the seam widened and we happily reached the open water."

Fr. Martin Lonneux

On the Missionary Boat

Father Martin Lonneux, missionary at St. Michael on Norton Sound, set out in his missionary boat early last July with his catechist family, Ivan and Maggie Sipary and their two children, to meet the United States hospital boat at Akulurak on the Yukon delta. Ivan was the en-

gineer; Maggie, the organist; both of them indefatigable as interpreters and catechists. Father Lonneux stopped and held services at all the Eskimo camps en route.

Hospital Boat

At Akulurak he learned that, owing to a misunderstanding among the medical staff, the hospital boat was not going to come that far down the river. Since the mission children were in great need of medical attention, Father Lonneux immediately started up the Yukon in search of the hospital boat. As he proceeded he gave instructions and conducted services at all the camps along the river.

At Pilot Station he was told that the hospital boat was at Marshall; at Marshall he learned that it had gone back up-river to Holy Cross; so he wired to the medical superintendent, who promised to bring the boat down-river at once.

Father Lonneux then started back down the Yukon, visiting the Eskimo camps on the way. Just as he reached the Andreafsky river the hospital boat caught up with him, and the two boats set out together toward Akulurak. Rough water forced the medical boat to take shelter for a time behind an island, so Father Lonneux took the doctor and the nurse into his boat to visit two camps nearby. The doctor left to Father Lonneux the plans and arrangements for the whole voyage.

At Akulurak

At Akulurak there were 16 tonsil operations, 30 general examinations, 4 ear cases, 15 eye cases, and dental work for all. To serve as a recuperating room after the operations, Father Lonneux's boat was moored alongside the medical boat. The first day they had four tonsil operations in the morning and 18 chest examinations in the afternoon; the second day, six tonsil operations and 21 chest examinations; the third day, six more tonsil operations and all the other cases. The Sipary catechist family proved most helpful, interpreting for the Eskimo children and assisting those who had been under the ether.

First Doctor in District

Since the hospital boat could not stand up in the rough sea, from Akulurak Father Lonneux took the

doctor and nurse in his missionary boat on a three-day trip to the south mouth of the Yukon. They gave medical attention to 190 natives in the camps they visited. It was the first time a doctor had ever been in that district.

Father Lonneux remained with the hospital boat another week, accompanying it as far as Chiniliak at the very mouth of the Yukon. The doctor urged him to accompany the boat back up the river to Holy Cross, for when the missionary was present the natives approached without fear, and the Sipary family were invaluable to the doctor as interpreters. The Father, however, was unable to accede to the request, as he had to repair the Chiniliak church and build a house, since he intended to spend the fall there.

Hauling Lumber

For the following several days he hauled lumber from the Kotlik station to his church in Chiniliak. Low water forced him to use an Evinrude boat, and there was continual rain every day.

Bishop Crimont

Just then Bishop Crimont arrived on the mail boat. The entire preceding week he had been ill in Father Lonneux's house at St. Michael with a bad cold. The two set out at once in the missionary boat for Akulurak, where the bishop had to be kept in bed for two days. To avoid complications and to place the bishop in better hands, Father Lonneux decided to take him all the way to Holy Cross. Just as they arrived at Holy Cross a violent storm arose and forced them to take shelter above the mission for two days.

Building at Chiniliak

On Father Lonneux's return to Chiniliak September 5, he found that a high flood had carried away some of his lumber, and accordingly he had to spend several days hauling more. By October 6 he had finished building the outside of his house, so he moved from the boat into his new home, and had the boat lifted onto the bank. It was none too soon; the next day the river froze. It was November 7 before all his carpentering was finished. Since he had not been able to afford many helpers, he had had to do much of the building himself. During those

days after mass at 7 a. m. he worked all day on the construction, and then every evening gave a catechetical instruction illustrated with lantern slides.

Combating Superstition

The Chiniliak natives in the past have been extremely addicted to the superstitions of the medicine man and to dances. Father Lonneux ignored these things at the beginning and only insisted that they come to the instructions every evening. By the beginning of November the results were beginning to show. A few began coming to daily mass and communion, and during the day for more instructions. By the middle of November so many were coming for instruction that the Father had not even time to warm up a cup of tea. By the end of November even the young people were coming to daily mass and communion.

The attendance at mass was then 25 to 35, with about 18 communions daily. Before Christmas there were more than 50 at daily mass and from 25 to 40 communions.

Medicine Man's Trial

Many were begging earnestly for baptism, among them the medicine man himself. Father Lonneux refused to receive him into the Church until after considerable preparation and probation. Finally during one of his instructions when all the natives were present, he called the medicine man before the people and publicly asked him questions. The Eskimos were extremely frightened, for the medicine man has a terrific power over them. In answer to Father Lonneux's questions he admitted all his trickery and told the people that all his medicine-making was a fake, that it was useless to come again to have medicine made. During this drilling some of the natives were weeping, and when all was finished everyone rushed to the medicine man and shook hands with him.

"Did I then baptize him?" writes Father Lonneux. "No, I was not yet finished with him. The month of December was simply killing. Besides the regular instructions every evening from 7 to 9 and often 10, I had eight adults to prepare for baptism, 12 for first communion, 39 for confirmation, four marriages to bless and also the Christmas

hymns to rehearse."

Although the Chiniliak natives had been in the habit of dancing every night in the "Cazim," they never put foot in the place during the three months Father Lonneux was among them. He organized Sunday amusements for them, dances and plays. In one of the plays a boy imitated a medicine woman, omitting none of the tricks. It was the first time anyone had ever dared to make fun of the medicine man or woman before their own people.

Christmas at Chiniliak

Father Lonneux baptized eight adults on December 22 and conferred the sacrament of confirmation on 39. On Christmas Eve he heard 75 confessions. At the midnight and the two following masses the Eskimos sang some of the hymns in English and some in Innuít. They had not known a word of English a few months before, but they had worked so hard preparing the Christmas music that their singing was very good.

Warm Farewell at 30 Below

When Father Lonneux departed for St. Michael a few days after Christmas, all the Chiniliak natives, notwithstanding the strong wind and the temperature of 30 below zero, gathered near the trail and sang the Innuít hymn to the Holy Ghost as he set out on his journey.

New Year's at St. Michael

As soon as he arrived in St. Michael on December 30, all the people came to wish him welcome home. In the evening he heard confessions and rehearsed the hymns for New Year's. The next morning all the natives came to mass and communion. That afternoon 35 people from Stebbins came for confession. Two adults whom he had prepared several months before but had put off till his return, begged so earnestly for baptism so that they could receive on New Year's day and start the year well that he could not refuse, especially since he had learned that they had behaved very well during his absence and had been present every Sunday at the prayer meetings which the natives throughout the district had been holding while he was away. He also blessed one marriage and baptized three infants. New Year's evening a Russian came

for instruction. On January 3 he began at last to answer some of the letters he had received by the last boat in September.

His "Ministeria"

His summer "ministeria" on the missionary boat were: 4 baptisms, 1 burial, 26 visits to the sick, 788 communions (many of whom had not been able to receive for over a year), 610 confessions. The preceding summer he had had only 120 communions and about 100 confessions.

His fall "ministeria" from October to January were: 1191 communions, 656 confessions, 6 baptisms of adults, 6 marriages, 10 first communions, 39 confirmations.

Southern Alaska

Anchorage

Fr. Dane

Father Dane spent two weeks in Fairbanks during January giving a retreat to the Sisters of St. Joseph's hospital. Father Eline, Fairbanks pastor, replaced him at Anchorage during his absence. In addition to Anchorage, Father Dane has charge of Seward, which he visits once a month. Seward is a seaport town 135 miles south of Anchorage.

Ketchikan

Gift to St. George's

In the Seattle Northwest Progress of February 14, was printed a letter from Father Edward Budde, Ketchikan pastor, inclosing a check for \$5.00 for the fund being collected by the Progress to erect a new building at St. George's Indian school near Tacoma, where many of the southern Alaska Indian children have been educated. Several weeks ago Father John Corbett, St. Andrew's mission superior, borrowed some money to contribute to the St. George's fund.

St. George's school is under the direction of Father Govaert, Belgian secular priest, friend of our Fathers in Tacoma.

Indian Missions

Holy Family Mission

Bro. Galdos

Brother Jerome Galdos, 65-year-old, white-bearded vetrean of 40 years on the eastern Montana mis-

sions, was brought to Spokane February 25 by Father Dumbeck for a serious hernia operation at Sacred Heart hospital. In Spokane for the first time in his life he saw a skyscraper, rode on a street car, rose in an elevator. His operation has been quite successful and he is convalescing rapidly. Since he has been in the hospital, the Indian children of Holy Family mission have deluged him with letters.

On coming to the Rocky mountains 40 years ago, he was first stationed at St. Peter's mission for five years, then at Holy Family for two years, next at St. Paul's for 15 years; for the past 18 years he has labored at Holy Family mission.

St. Paul's Mission

At St. Paul's mission among the Gros Ventres Indians 128 children are enrolled in the school this year; 72 of these are Indian girls, who are under the care of seven Ursuline Sisters.

Spiritual Works

The Spiritual Works of the California Province from July 1, 1928, to June 30, 1929, are as follows:

Infant baptisms	1,793
Adult baptisms	414
Confessions	736,865
Communions	1,596,734
Marriages blessed	505
Marriages revalidated	122
Last sacraments	2,021
Prepared for 1st communion	3,150
Prepared for confirmation	1,249
Sermons, exhortations	16,493
Catechism instructions	13,064
Public retreats	313
Private retreats	45
Visits to sick	12,943
Visits to prisons	166
Visits to hospitals	9,604
Sodality members	6,660
League of Sacred Heart	26,489

Items From Other Provinces

Death of Father Gasson

Father Thomas I. Gasson, former president and builder of the present beautiful Boston college, died at Montreal February 27, in his seventy-first year, following two operations at the Hotel Dieu hospital. His whole physical system had been poisoned by a double obstruction in the stomach. In the first operation a pint of pus was removed from his arm. In the second operation a rubber tube was placed in his stomach. After three weeks of intense suffering, his heart, which was strong, was no longer able to stand the strain. Death was caused by congestion of the lungs.

Public Prayers at Depot

Father Hingston, Upper Canada provincial, and Father Earl Bartlett, Loyola college rector, who were present at the deathbed, accompanied the remains to Boston. The Loyola faculty and student body and many friends—in all about 500—marched behind the hearse to the Montreal West station and recited public prayers while awaiting the arrival of the train at 9:27 p. m., March 1.

Boston's Tribute

Thousands of friends paid their respects to the memory of Father Gasson in the Immaculate Conception church, Boston, March 2, where the body lay in state from 4 to 10 p. m. The church was crowded to the doors when 60 Jesuits and many secular priests in the sanctuary chanted the office of the dead at 4:30 p. m.

Priests, nuns, state and city officials, and a great throng of people packed the church for the low requiem mass celebrated March 3 by Father Kilroy, New England provincial.

The funeral cortege circled through the Boston college grounds on the way to Holy Cross college, Worcester, where interment took place.

Since 1924 Father Gasson had been dean of the college and high school at Loyola, Montreal, where he taught junior and senior three hours a day. His holiday afternoons he spent visiting the poor. Every Sunday he sang high mass and preached at St. Gabriel's parish in Pt. St. Charles down near Victoria bridge.

In the summer of 1927 he gave

a number of retreats in the California province.

Chicago Province

Drive Successful.—The \$2,500,000 building fund drive at John Carroll university, Cleveland, went "over the top" January 30 with the grand total of \$2,514,632. The drive, which lasted one week, was conducted under the leadership of John J. Bermet, called the "miracle man" on account of the astounding success he has achieved during the past few years as president successively of three great Van Swerigen railroads: the Nickel Plate, the Erie, and the Chesapeake and Ohio. The redemption of pledges has been placed in the hands of the Guarantee Title and Trust company.

Aeronautical School.—To house the Detroit university aeronautical department, which has the largest enrollment of any such school in the country, construction began in December on two new wings to the engineering building to cost \$130,000.

Statue of Fr. Finn.—A marble statue of Father Francis Finn, internationally noted author of boys' stories, has been erected in the Marydale Gardens, adjoining Good Samaritan hospital, Cincinnati. The statue, made in Italy, is the gift of Senator Robert O'Brien.

Missouri

Lecture Tours.—A lecture bureau, the specific aims of which are announced as a better-known St. Mary's college and the extension of Catholicism in Kansas, has been inaugurated by the students of St. Mary's college, Kansas. A schedule of lecture tours throughout the state has been drawn up.

Marquette Hospital Closed.—It was decided January 29 to close Marquette university hospital within a few weeks to avoid further deficit. The training school for nurses will also be closed, and the nurses will be distributed to approved Milwaukee hospitals to continue their training.

St. Louis U. Hospital.—Carrying out a stipulation in the will of the late Firmin Desloge, his heirs have determined to donate \$1,000,000 for the erection of a hospital for patients of moderate means, to be known as the Firmin Desloge Memorial hos-

pital and to be under the joint administration of St. Louis university medical school and the Sisters of St. Mary. It is to be erected on the west side of Grand boulevard directly opposite to the medical school.

\$15,000 Donation.—The executor of the estate of Henry Rourke, Regis '99, has set aside \$15,000 as a perpetual fund for scholarships at Regis college, Denver.

Creighton Debaters defeated the highly eulogized Oxford team in a debate held at Creighton university, Omaha, before an audience of 1,500 in December. Another Creighton team went on the road shortly afterwards to debate Kansas, Missouri, Washington and St. Louis universities.

India

Assailants Sentenced.—Exceptionally heavy sentences have been imposed on the assailants who made a murderous attack on Fathers Demonceau and Andries at Jaspur, India, Easter Monday, 1929. Two of the sentences were for life and three for seven years. There was perfect agreement in the accounts given at the trial by more than 70 witnesses, among whom were nine pagans, some of them of the household of the guilty.

Cuba

Unique Jubilee.—A golden jubilee at the completion of 50 continuous years as teacher of the same class in the same school was celebrated at Belen college, Havana, Cuba, October 4, by 84-year-old Father Francis Obered of the Leon province.

Spain

King Honors Jesuit.—The king of Spain, at the instigation of the Spanish government, has conferred the Gold Medal of Work on Father Jose Perez del Pulgar of the Toledo province, founder and director of the Catholic Institute for Art and Trade in Madrid. It is the highest decoration for merit in the realm of work.

**Deaths in the Provinces
Of the United States**
Father Emil Baehr, Lafayette,
La., March 11. (N. O.)